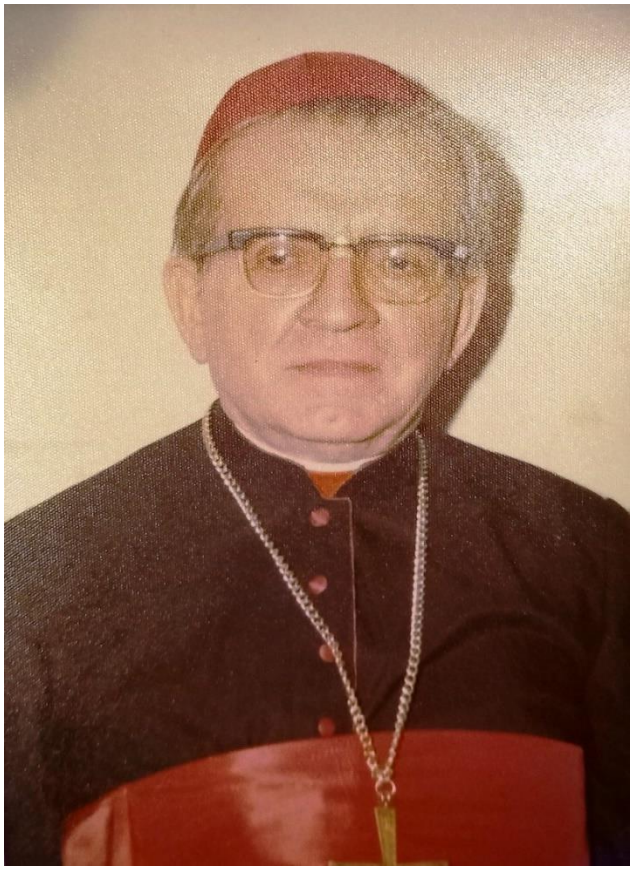
THE ALTERNATIVE POPE PROJECT
RESERARCH PAPER

Franz Engelhardt: The Fourth Seer of Fatima and Future Pope Peter II



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Introduction

Some compilations of twentieth-century alternative popes include a Julius Tischler, who asserted that he was Pope Peter II. Joachim Bouflet, who briefly described the case in his *Faussaires de Dieu*, is the only researcher who offers some details. Bouflet stated that the claim was made in 1972, that Julius Tischler was a pseudonym, and that he was not a papal claimant in the strict sense but a claimant to a future papacy; he would be the last pope in history.[1]

The person behind the pseudonym was Ferenc Egerszégi (1908–1982), a Hungarian Catholic priest who had lived in West Germany since the early 1960s. There, he officially changed his name to Franz Engelhardt. Apart from stating that he would be the pope of the End time, he made other far-reaching spiritual claims. He had been mystically present at Fatima in 1917, thus directly receiving the most known Marian apparitions of the twentieth century. Apart from the three Portuguese children, known to many Catholics, there was a "fourth seer"–himself. Unlike the other seers, Engelhardt received another, more important message from the Virgin in 1923. It was a continuation of the Fatima message and the starting point of his End time mission.[2]

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[1] Bouflet 2000: 450–451. As part of my ongoing Alternative Pope Project, in 2018, I published a preliminary research report under the title "'Julius Tischler' – the Future Pope Peter II." The present report is a thoroughly revised and enlarged version.

[2] Generally, the title "the fourth seer of Fatima"–*a quarta vidente de Fátima*–is reserved for the Portuguese mystic Alexandrina da Costa (1904–1955). She is, however, not believed to have been present at the apparition site. However, she convinced Pope XII to consecrate the world to the Immaculate Heart of Mary, an crucial part of the secret given at Fatima. Another person who has been called "the fourth seer" was the Portuguese priest Manuel Nunes Formigão (1883–1958), who, from 1917 onwards, was deeply involved in spreading the contents of the apparitions.

These claims are almost unknown today, even in apparitionist circles.[3] If Franz Engelhardt is known at all today, it is probably as a sexual predator who was sentenced to prison for the abuse of minors. This report will address Engelhardt's background and apocalyptic teachings, as well as his life after the mystical claims in 1972.

The Fourth Seer of Fatima

The primary source of Julius Tischler's/Franz Engelhardt's End Time message is a 336-page book published in 1972: *Der Handwerksgeselle. Der vierte Seher von Fatima* [The Journeyman: The Fourth Seer of Fatima.] It was part of a planned four-volume project, which, however, was not completed. In his preface, the publisher, Josef Künzli of the Miriam-Verlag, explained that the author wished to remain anonymous due to the sensitive nature of the contents. However, he disclosed that the text was translated from Hungarian and that the author was a Catholic priest and canonist who had fled Hungary in 1956. The work's title referred to the author's background as a journeyman carpenter, and *Tischler* means carpenter in German.[4]

The book contains an excruciatingly detailed chronological narrative of the author's first fifteen years. Down-to-earth stories of family, school, and experiences of bad treatment are interspersed with accounts of amazing spiritual experiences. According to *Der Handwerksgeselle,* the author was born in 1908 in Gyula, in southern Hungary, close to the border with Romania. His father, who was a brick-layer, died shortly after his birth, and his mother raised him until she died in his early teens. The family was of German ancestry but Hungarian-speaking,

[3] A rare exception to the near absolute silence on Engelhardt/Tischler as the "fourth seer" is a 2003 discussion thread on the German Weltverschwörung forum, which treats different conspiracy theories: www.weltverschwoerung.de/threads/der-4-seher-von-fatima.9533/.

[4] Tischler 1972: 8–11.

and as a young man, he also learned German and Romanian. Tischler maintains he had excellent memory and recalled many events from infancy, such as the passing of Halley's Comet in 1910 when he was two.[5]

While telling more usual stories about his early childhood, Tischler reiteratively put himself in the midst of well-known historical events. In 1912, while playing at home, he was mystically brought to the Titanic when the ship was about to sink. He was preternaturally present at the shooting of Archduke Franz Ferdinand in 1914, at the killing of the Tsar family in 1918, and various locations during the World War.[6]

Having recounted his first eight years in life, Tischler presented one of the most central assertions in the book: he was in Portuguese Fatima and experienced all Marian apparitions between May and October 1917. Still, his presence was invisible. The other three children–Lucia (1907–2005), Francisco (1908–1919), and Jacinta (1910–1920)–did not see him, and he kept quiet so they would not be able to hear him. In short, he claimed to be the fourth, hereto unknown, seer of Fatima. In Tischler's account, all four children were well-prepared for the Marian apparations as a heavenly messenger–the Angel of Peace–visited them on several occasions in 1916. During the angel's last apparition, they were shown a bleeding Host, a sign that meant they were to become the suffering envoys of Heaven to sinful humanity.[7]

In *Der Handwerksgeselle,* Julius Tischler devoted some eighty pages to recounting his experiences at Fatima, mainly following the well-known account of the events. He claimed to have seen and heard the same things as the other three children and that he had probably bilocated, being in Hungary and Portugal at the same time. He also asserted that the Virgin spoke in Hungarian to him but concurrently in Portuguese to the others. While the three Portuguese children publically testified about the visions, Tischler remained silent, following the orders of his guardian angel.[8]

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[5] Tischler 1972: 45–60.
[6] Tischler 1972: 67–78.
[7] Tischler 1972: 94–132.
[8] Tischler 1972. 133–214.

DER HANDWERKSGESELLE
„Das Ende der anrückenden Zeit ist ganz nahe. Vor dem Ende der Welt werden auf dem ganzen Erdkreis außerordentliche und ungewöhnliche Zeichen in der Natur sichtbar und greifbar werden. Unter den Zeichen, die das Ende der Welt ankündigen werden, wird eines der am deutlichsten erkennbaren Zeichen darin bestehen, daß der jüdische Staat in 25 Jahren wieder entstehen wird. Luzifer wird in zehn Jahren aus der Hölle fahren, damit er die ganze Welt peinige, die ganze Menschheit quäle, die Christen in Versuchung bringe, ihre Standhaftigkeit ins Wanken bringe und ihre Treue zerstöre. Er wird die auf der ganzen Welt umherirrenden bösen Geister zu einer Gruppe zusammenfassen, damit er mit vereinter Kraft seine teuflischen Pläne verwirklichen, unter den Seelen ein schreckliches Verderben anrichten und die ganze Welt dem Untergang weihen könne. Er wird als Geißel Gottes die ganze Menschheit und die ganze Welt durchpeitschen. Der Kommunismus wird sich auf der ganzen Welt ausbreiten, man wird ihn nicht abschaffen können, und er wird bis zum Ende der Tage bleiben. Die Bezeichnung ‚Kommunismus' kann sich zwar ändern, aber der kommunistische Geist wird sich bis zum Ende der Zeiten auswirken. Die Ausbreitung des Kommunismus ist ein weiteres Zeichen des rasch herannahenden Weltendes. Unter dem Deckmantel des idealen Kommunismus werden sich all diejenigen Menschen sammeln, die die Kirche von der Erdoberfläche wegfegen und die ganze Welt für ihre Zwecke in ein Chaos stürzen möchten. Die Regenten der Länder sollen dafür sorgen, daß die Reichen mit mitfühlenden Herzen den Armen geben, denn in bälde wird sowieso alles zugrundegehen."
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DER VIERTE SEHER VON FATIMA

The End Time Papacy

According to *Der Handwerksgeselle*, Julius Tischler's primary mission began six years after Fatima. On May 13, 1923, Tischler, whose mother had passed away recently, was about to flee his grandparents' home as they maltreated him. While walking, the Virgin appeared to him with the Christ Child, who later transformed into an adult Jesus with the Crown of Thorns and then back to an infant. During the apparition, the Virgin handed him two documents containing the final part of the Fatima message.[9]

Not surprisingly, the documents had an apocalyptic content, foretelling the End time events. The messages resemble many modern Catholic apocalyptic prophecies, closely following the model of the Secret of La Salette, also known as Mélanie's secret, purportedly received in 1846 but not made public until 1879. The secret prophesizes the "time of God's wrath," which includes wars, natural disasters, the destruction of big cities, and the persecution of the pope and the clergy at large. These events were followed by a period in which religion would prosper again. However, the good times would transform into an era of great apostasy when the Antichrist was born and appeared publicly, attracting followers worldwide. Thereafter, there would be a cosmical battle between good and evil until the second coming of Christ.[10]

The first document given to Tischler in 1923 described the final battle between good and evil. The Devil would spend the next ten years in Hell, but in 1933, he would be released, and after that, Communism would spread to all corners of the world and lead to chaos. The Church would become increasingly persecuted, and the clergy and laypeople had to fight against the satanic powers. The only things humans could do

[9] Tischler 1972: 285–296.

[10] On modern Catholic apocalypticism and millennialism, see e.g., Airau 2000 and Introvigne 2011.

during this period were to repent, pray, and suffer vicariously for the sinful world.[11]

The second document focused on Tischler's mission: to prepare humanity for the latter days. The Virgin explained that he would become Peter II, the leader of the faithful remnant and the last pope. He was unsure what this implied and doubted that it was true. Tischler wrote: "From a human perspective, I cannot be the last pope. If God has any plans for me, the future will tell."[12]

Based on these two documents and further revelations, Tischler made more concrete predictions for the End time, focusing on the last three years (1985–1988). According to his prophecies, the Antichrist would be born in 1957, the son of a promiscuous woman and a false cleric. He was a human being but filled with the power of Satan and would become a political and religious leader, duping people with his messages. With time, the Antichrist made his public appearance and relocated to Jerusalem, and the Jews looked upon him as the Messiah and gathered in the Holy Land.[13]

At the instigation of the Antichrist, the Third World War would start in 1986 when Asian armies attacked Europe, destroying major cities. In 1988, 1260 days after his public appearance, the Antichrist would kill prophets Elijah and Henoch, and 30 days thereafter, he would begin his ascent to heaven with Satan's help. However, before succeeding, Michael the Archangel would crush him and throw him into Hell.[14]

By 1986, St. Peter's Basilica was in ruins, and the last pope, Peter II, had moved from Rome to "the East," where he lived incognito in a small house with an adjacent chapel. With the help of modern technology, including an automatic translation machine, he could communicate with his followers, and just before the end of time, the pope would gather the clergy in his Vatican-in-Exile. Though the Antichrist was chained in Hell,

[11] Tischler 1972: 294–296.

[12] Tischler 1972: 294–300. Quote on p. 300. All translations from the German original are mine.

[13] Tischler 1972: 301–304.

[14] Tischler 1972: 302–306.

he had many emissaries left on earth who wanted to destroy the remnant. Knowing that the enemy's bomb planes were approaching, after celebrating Mass, the faithful walked in procession, Pope Peter II carrying a monstrance. However, before the bombers arrived, Christ appeared and met the procession. At the same time, everything around them disappeared. The old world was no longer there, and Christ would return to judge humanity and create a new world.[15]

It is difficult to ascertain what impact Tishler's book had when it appeared, but 2,000 copies were printed, and his story was mentioned in some apparitionist journals.[16] No organized groups actively spread the message, though there were individual followers who believed in his End time prophecies.[17]

The Fall of Franz Engelhardt

In early 1973, less than a year after publishing *Der Handwerksgeselle,* German police arrested Julius Tischler's alter ego, Franz Engelhardt, accused of a long series of sexual assaults against minors. At the trial, Engelhardt was found guilty of having abused 19 children and adolescents during his time as the pastor of Ehlenz bei Bitburg in the Diocese of Trier.

Engelhardt's case was unusual compared to most other contemporary cases involving clerical abuse of minors in Germany and elsewhere. It came to public knowledge at the time, and he was prosecuted and sentenced. Still, as in most others, the Catholic authorities hardly acted upon the worrying information they had received for a long time. Though the press wrote about the case in 1973 and the

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[15] Tischler 1972. 306–322.

[16] For the edition size, see www.weltverschwoerung. de/threads/der-4-seher-von-fatima.9533 referring to direct correspondence with the Miriam-Verlag, cf. Bouflet 2000: 450–451.

[17] Correspondence with a probation volunteer who knew Engelhardt in the mid-1970s, 2024.

court records have been available, it was not until the 2020s that an independent research commission accessed all relevant files in the Trier diocesan archives, thus being able to study the official Church's response in his case.[18]

Ferenc Egerszégi, the priest who later would be known as Franz Engelhardt, left Hungary for Austria following the 1956 uprising. Among the 180,000 refugees that arrived in the country, many dozens were Catholic priests, but no contemporary statistics exist. Already in March 1957, just a few months after arriving in the new country, a court in Linz sentenced Egerszégi to five months in prison for sexually assaulting four teenage boys.[19]

Austrian ecclesiastical authorities were actively involved in a cover-up. When Egerszégi was released, the Apostolic Visitor for the Hungarian Catholic refugees in Austria, Bishop Stephan László (1913–1995), turned to the civil authorities to have his criminal records expunged. Even if the Federal President complied with the church's request, Egerszégi was not allowed to go to the United States, which was the initial plan.[20]

In 1960, he went to West Germany instead. There, he briefly served in the diocese of Limburg, close to Frankfurt. The local ecclesiastical authorities probably did not know about his criminal past, as the Archdiocese of Vienna recommended Egerszégi, stating that he had led "an exemplary priestly life" while in Austria. In April 1961, Egerszégi left for the diocese of Trier. At the same time, he became a German citizen and officially changed his name to Franz Engelhardt. When appointing him as the pastor in the small village of Ehlenz bei Bitburg, it does not

[18] For the reports of the Unabhängige Kommission zur Aufarbeitung des sexuellen Missbrauchs im Verantwortungsbereich des Bistums Trier, se www.aufarbeitungskommission.bistum-trier.de/start/ For a study of the Engelhardt case, see *Erster Zwischenbericht* 2022: 26–30, cf. Haase & Raphael 2022 and Schnitzler 2023. For an overview of cases in all 27 German dioceses, see *Sexueller Missbrauch an Minderjährigen* 2018, also known as the MHG-study.

[19] *Erster Zwischenbericht* 2022. For Hungarian refugee clergy in Austria, see Szabó 2012: 82–86 and Niessen 2017: 579–590.

[20] *Erster Zwischenbericht* 2022: 26–27. For Bishop Lászlo, see Niessen 2017: 588.

seem that the bishop of Trier Matthias Wehr (1892–1966), nor any other diocesan authority, had been informed about his past offenses.[21]

In 1962, after the diocese received complaints against Engelhardt from parishioners, the vicar general Peter Weins (1889–1966) wrote to the apostolic nunciature, asking for a confidential report about the priest. The nunciature informed him that they considered Engelhardt "perverted and mentally unstable" and that he had been convicted in Austria. In the following years, the diocesan authorities received other reports about Engelhardt's general unsuitability and suspicious relations with children. Still, they did not initiate any proceedings under canon law or follow the typical ecclesiastical modus operandi: to transfer the priest to another parish. In 1966, Engelhardt was formally incardinated into the diocese of Trier, and without sanctions of any kind, he remained the pastor of Ehlenz until the civil authorities arrested him.[22]

In February 1973, the diocese and the police were informed about the severe accusations against Engelhardt. Local teachers had heard testimonies of sexual offenses from several pupils. As a direct effect, the diocesan authorities prohibited Engelhardt from teaching and preaching and tried to find a way to move him elsewhere. However, on the very same day, the priest was arrested while trying to destroy photographic evidence of his crimes. Most of Engelhardt's victims were altar boys serving in the parish church or pupils he had met while teaching religion in school; the youngest victims were nine years old. After a thorough investigation, a court in Trier sentenced him to seven years in prison, while the appellate court lowered the sentence to five years and nine months.[23]

After the trial, *Der Spiegel* published an article about the case, focusing on power relations and the authorities' lack of response. In the interviews, some villagers said they had feared Engelhardt, whom they saw as a dictator, and claimed that he had threatened at least some of

[21] *Erster Zwischenbericht* 2022: 27.
[22] *Erster Zwischenbericht* 2022: 26–27.
[23] *Erster Zwischenbericht* 2022: 22–29.

his children to life if they disclosed anything. Some victims had told their parents what had happened, but in many cases, they did not think the authorities would believe the children's word over the priest's. Other interviewees gave evidence of internalized clericalism, stating that priests did not do such things or that one should not report a cleric to the police.[24]

Though there had been rumors and accusations for a decade, it was not until 1972, after testimonies from several children, that a local teacher realized the magnitude of Engelhardt's abuse. Still, it was not until his superior, the school inspector, intervened that the accusations were taken seriously, and the priest was arrested. As people learned that the diocese kept information about Engelhardt's past, their criticism against Bishop Bernhard Stein (1904–1993) was hard.[25] After being sentenced, Engelhardt was suspended on January 4, 1974, and thus forbidden to exercise any priestly functions.[26]

With the author in prison, Engelhardt's publisher, Josef Künzli of Miriam-Verlag, had to defend the book. In late 1973, he printed a 15-page *Kommentar zu dem Buch Der Hantwerksgeselle: Der vierte Seher von Fatima* commenting on Engelhardt's case while still using his pseudonym. Künzli wrote that when publishing the book, he knew nothing about the crimes committed by the author. He defended the publication and would not withdraw it from the market. Despite the author's criminal offenses, the publisher was convinced that the contents were accurate and that Engelhardt was, indeed, "the apostle of the End time." Künzli saw the author's crimes as yet another sign of Satan's workings in the latter days. He ended his *Kommentar* by stating that he was unsure whether any other volumes of the planned series of four would appear.[27]

[24] "Pfarrer" 1973.
[25] "Pfarrer" 1973.
[26] *Erster Zwischenbericht* 2022: 28–29.
[27] Künzli 1973.

After Prison

Despite being sentenced to five years and nine months, Engelhardt was released after less than four years in Wittlich prison. In late 1976, he left Trier and Germany for Pernegg, close to Vienna, where he stayed for two months. From there, Engelhardt traveled to Rome to get an audience with the pope, but to no avail. He felt persecuted by the church of his old diocese, had little money, and was disaffected by the development of the post-conciliar church.[28] Engelhardt later claimed that instigated by the diocese of Trier, during this period, Roman church authorities conducted a lengthy investigation into whether he would be laicized, that is, "reduced to lay status."[29]

In early 1977, Engelhardt's life took a new turn, and he went to El Palmar de Troya, a controversial apparition site in southern Spain, which he saw as a sign of hope.[30] The apparitions that the official Church had declared entirely false still attracted people from many parts of the world, including Germany, Austria, and the German-speaking areas in Switzerland. One year before, the religious group in Palmar de Troya, known as the Carmelites of the Holy Face, had managed to convince exiled Vietnamese Archbishop Pierre Martin Ngô Đình Thục (1897-1984) to consecrate bishops for them. In this way, they believed the true church would survive in an era of almost complete apostasy. After the Thuc consecrations, the Palmarians created a rapidly growing episcopate; by late 1978, they numbered about ninety, though many had already left or been expelled.[31]

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[28] *Erster Zwischenbericht* 2022: 29, cf. Correspondence with a probation volunteer, 2025.

[29] Tischler n.d.

[30] Correspondence with a probation volunteer, 2025, cf. Lundberg 2020.

[31] On Palmar de Troya and the Palmarian Church, see Lundberg 2020.

Like a number of other traditionalist priests at the time, Engelhardt saw the Palmarian movement and its consecration as a way for the Catholic Church to survive in a time of almost complete apostasy. On February 13, 1977, Franz Engelhardt was consecrated by Clemente Domínguez Gómez (1946–2005), the main seer of El Palmar and leader of the Carmelites of the Holy Face, who would be made Pope Gregory XVII the following year. Engelhardt appears under his original name, Ferenc Egerszégi, in the official consecration records and was given Esteban María/Stefan Maria as his religious name.[32]

According to Canon Law, such an illicit consecration would have implied an ipso facto excommunication from the Roman Catholic Church. However, as far as we know, church authorities did not formally excommunicate him. According to another Palmarian bishop who was present at the time, Engelhardt was open with having spent several years

[32] Consecration record, February 17, 1977 (copy in Magnus Lundberg's archive).

in prison but claimed his innocence. He was also known as the fourth seer of Fatima, and at least for some time, the Palmarians planned to publish translations of his work.[33] Still, at the time, Engelhardt avoided the theme of him becoming Peter II.[34]

Engelhardt left Palmar de Troya in a matter of months and went to live in the house of a wealthy Swiss woman who wanted him to say daily Mass. Both during and after his time in prison, Engelhardt could count on support from some individuals who believed that he was a victim of persecution from the "conciliar church" and political authorities.[35]

On the sixtieth anniversary of the last vision at Fatima, October 13, 1977, Josef Künzli published a new comment on Tischler/Engelhardt destined "to all readers of the book" his editorial had published. Künzli stated that he had remained in contact with Engelhardt while in prison and had hoped he would openly confess and repent, but that did not happen. Künzli had decided not to publish any other volumes of the work, as he feared Engelhardt was under demonic influence and was afraid that those who still believed Engelhardt was an innocent saintly man would follow him on the road to perdition.[36]

After clashing with Künzli in 1978, Engelhardt republished his alter ego Julius Tischler's book under the revised title *Der verfolgte Handwerksgeselle. Der vierte Seher von Fatima* [The Persecuted Journeyman. The Fourth Seer of Fatima]. However, it is not a mere re-issue of the work. The second edition is more than double the size, with 510 closely printed pages. The main difference is that Tischler continues his history after the encounter with Christ and the Virgin and dedicates almost 300 pages to the period between mid-1923 and late 1928, when he left his hometown, Gyula, to enter the Salesian College in Péliföld-

[33] Correspondence with a former Palmarian bishop, 2018
[34] Correspondence with a probation volunteer, 2025.
[35] Correspondence with a probation volunteer, 2025.
[36] Künzli 1977.

szentkereszt (Heilige Kreuz), a pilgrimage site about 50 kilometers north of Budapest.[37]

Der verfolgte Handwerksgeselle includes an additional foreword, where the author systematically enumerates the supernatural gifts that make him a prophet: clairvoyance (the ability to grasp hidden information), telepathy (the communication of thoughts), second sight (the knowledge of future or physically distant events), psychometry (knowledge of past events without anyone else knowing about them), and a sixth sense, which in Tischler's view includes mind reading, premonitions, and immediate insights into matters. He claimed that these gifts and the prophecies he made caused him great danger and that the "authorities" and their "collaborators" had tried to kill him on nine occasions in the last years.[38]

The 1978 book was published privately by "Selbtsverlag Dr. Julius Tischler und P. Stefan." Initially, Pater Stefan distributed the books from Stuttgart, but soon, the two came into conflict. Then Tischler/Engelhardt took over the distribution, sending them directly from his home on Mörschgasse in Speyer. In the copy of the book I have access to, Engelhardt has pasted over Pater Stefan's name and address with his own, changed the name of the editorial to "Selbstverklag Dr. Julius Tischler," and included a letter to the reader on a separate sheet of paper.[39]

[37] Unlike the first edition, the 1978 edition seems to be exceedingly rare. I know of no other copy than the one I have in my possession. See Tischler 1978.

[38] Tischler 1978: 11–13.

[39] Tischler 1978.

In this letter, Engelhardt first describes his relations with Josef Künzli of Miriam-Verlag, who published the first edition. He claimed that Künzli, without his knowledge, had drastically shortened the first edition. However, from the 1972 edition, it is evident that Künzli planned four volumes, including Tischler's account of the events between 1923 and 1928. However, Engelhardt demanded that the story of his first twenty years should be kept together in one volume. Moreover, as Künzli had published critical commentaries, maintaining that Engelhardt was guilty of the crimes he had been convicted of, the author saw him as his "archenemy," who did anything to counteract his divine mission. Engelhardt wrote in his letter, "I have, therefore, withdrawn my work because one editor cannot have the monopoly on a soul-saving book."[40]

Another part of the letter is dedicated to his contacts with Pater Stefan (Maria), whose real name was Joszef Poszt/Josef Post (1914–?). Like Engelhardt, he was a suspended Hungarian Catholic priest consecrated as a Palmarian bishop in 1977. That they had the same religious name–Stefan Maria–in the Palmarian Carmelites of the Holy Face signifies that Engelhardt had left the order before Post was consecrated. Probably because Post, by 1978, accepted the Palmarian leader, Clemente Domínguez, as the pope, Engelhardt felt betrayed and referred to Post as his "Pilate." Engelhardt ended his message by saying that he was currently working on volumes II and III, which would continue his detailed chronological account of his life history and contain other prophecies, including the Third Secret of Fatima.[41] As far as we

[40] Engelhardt n.d, cf. Tischler 1972:7. Engelhardt also refers to a critical article by Künzli published in the journal *Lourdes-Rosen* (Cologne) in October 1978.

[41] Engelhardt n.d. On Joszef Poszt/Josef Post, see Haack 1990: 223–224. Poszt/Pater Stefan Maria was consecrated on October 28, 1977 by Clemente Domínguez Gómez. When the latter assumed the papacy as Gregory XVII in in August 1978, Post became a cardinal, but was excommunicated from the Palmarian Church in 1981. See also copies of Palmarian consecration records in Magnus Lundberg's archive.

know, none of the other volumes would be printed, though he had written a lot both during and after his time in prison.[42]

In 1979, Franz Engelhardt lived in German Speyer. In a letter dated June that year, Prälat Peter Israel (1911–1984) of the diocese of Trier, one of Bishop Stein's closest men, informed the ecclesiastical authorities in Speyer about Engelhardt's suspension, underlining, "It will be absolutely necessary to prevent this man from exercising any priestly functions." While still suspended, Engelhardt was never laicized and remained in Speyer until his death on February 19, 1982.[43]

[42] Correspondence with a former probation volunteer, 2025.

[43] *Erster Zwischenbericht* 2022: 30. On Peter Israel, see also Haase & Raphael 2022: 28.

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